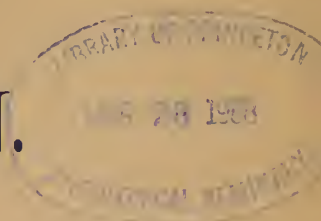


*M. V. Miller*

# WOMAN'S WORK

FOR

# WOMAN.



A Union Magazine.

PUBLISHED MONTHLY BY THE  
WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,  
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## WOMAN'S WORK FOR WOMAN

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# Woman's Work for Woman.



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ONE of our exchanges gives this timely word of warning to pleasure- and rest-seeking Christians:

“Summer has its temptations. Fashion is very fashionable then. Extravagance is very extravagant then. Pride, vanity, show and the low passion of outdoing others at watering places are at their height. ‘Lead us not into temptation’ is a very much-needed prayer for many in the summer; and if we would be delivered ‘from evil,’ let us see to it that we try to live as we pray, and not be guilty of the worst sort of self-deception by praying for what we do not intend to practice. Honest prayers are the very soul of religion. Honest prayers are always the highest and holiest of duties, and honest prayers are especially wanted when we allow ourselves the liberty of the summer and its joyous opportunities.”

IN the report of the secretary of the Dakota Synodical Society, Board of the Northwest, we note the following item: “The amount contributed by the Indian women to foreign missions far surpasses anything that has been done by the white women. The banner society of Dakota is the Indian church at Yankton, where the women have given \$100, earning this money by making quilts, which were not sold for fancy prices, but taking about forty quilts to raise the amount. They make great sacrifices that they may give so liberally, for many of them have hardly the necessaries of life.”

## Chinese in America.

PERHAPS we cannot better interest and inform our readers on the work being done by our own Church for the Chinese in America than by asking them to look over with us the pages of the Twelfth Annual Report of the Occidental Board. Following the order of the report, we mention first the

### MISSION HOME,

which for nearly seven years has been an asylum for the women and girls who have been rescued from bondage worse than death. They began the year with twenty-three inmates, which number has been increased during the year by twenty new ones. Of the extreme degradation and shame from which these women are saved we are able to form a slight conception from the report of the committee on house visitation.

On Friday and Sabbath, Bible-classes have gone on without interruption. The international lessons are studied, and the history of Paul's persecutions and wonderful deliverances has been very interesting to the pupils. . . . The attendance of the outside women at the class has been good. A Scripture lesson every Thursday afternoon is given by the pastor, Rev. Dr. Loomis.

The change from the squalor and degradation of their own homes to the pleasant, orderly surroundings and duties of the Mission Home is not lost upon the women. From many of the former inmates letters are received telling of their welfare and expressing thanks for the protection and care afforded them at the home. A recent letter from one of them enclosed five dollars for the missionary box. This contribution has been regularly received since the donor left the home.

In spite of the Restriction Act, since the passage of which the departures of the Chinese have exceeded the arrivals by twenty-five thousand, the

### OCCIDENTAL SCHOOL

makes a good record. In October were formed the first class in grammar and the second in geography. Recording this fact, Miss Baskin says :

It would be hard to say whether pupils or teacher were the more edified by the change from the monotonous drill in alphabetical sounds. The study of geography revealed to them a world of wonders, as we guided them to places of importance and directed their attention to objects of interest and instruction. They made haste through France, because "the very bad people made a great war in China," but lingered with pleasure over the home and history of William Tell and his son, dividing their admiration between his pure patriotism and exact skill as a marksman. The old theory of a flat earth, still maintained and taught by their scholars, was effectually demolished when they found themselves back again in the same port from which they had sailed.

We hear so much of the danger of moral contamination from the Chinese that it gives us pleasure to copy Miss Baskin's testimony to their character :

After an experience of years among them, truth compels this assertion : that we have found them remarkably free from bad habits and vices. Possessing the same mental abilities and the same spirit of emulation as our own children, they rarely manifest any malice or envy, and are ever ready to lend a helping hand one to another. This trait was exemplified while the class of small children were on the floor for recitation. The youngest of them had by hard study contrived to keep his place at the head so long that he seemed to claim it by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy standing next him, whose face expressed the triumph he felt, yet he made no move toward taking the place; and when urged to do so firmly refused, saying, "No, me not go; me not make Ah Fun's heart solly." That little act meant much self-denial, yet was done so thoughtfully and kindly that spontaneously from several lips came the quick remark, "He do all the same as Jesus' golden rule."

Our glance at the direct mission work among the Chinese would indeed be incomplete if we did not consider the work of

#### HOUSE-TO-HOUSE VISITATION.

We close with some extracts from the report of one of these visiting missionaries :

Society has hardly a suspicion of the work of undermining that is going on in the Chinese quarters to-day. There is the religious mine, the political mine, the commercial mine, the philanthropic mine, and it seems as though they called and answered from one

to another. They branch out in every direction, and the simultaneous activity which goes to and fro, up and down, in this despised region is surely transforming the lower through the upper. So many kinds of labor, so many conflicting interests. All kinds of excavations are going on,—each one thinking he is alone in his work, and apparently antagonistic to the other; and yet it is not so. No fact stands plainer to me to-day than that an invisible divine chain links together this whole pioneer work. I might, did time permit, give you many illustrations showing how my work, consisting of about forty families, including father, mother, brother, sister and servant, embraces within its direct influence one hundred and forty persons; and I know that not a week passes that I do not feel the force of all these different influences upon my work.

#### COMMERCIAL INTERESTS.

For instance, a merchant who has firmly but kindly opposed my teaching his daughters—two very bright girls—tries to have his son direct a letter for him. The boy's English is limited; the father impatient, and I teach him. The father warms under the pressing necessity, and tells me his great need of English, particularly in writing business letters. I at once volunteer to write his letters for him, knowing this will pave the way for educating the girls. In this I succeed. I say, "Now I will teach your daughter, Ah Pie, to write your letters," to which he gives his warmest consent. The rapidity with which this sixteen-year-old girl learns is as astonishing to the father as to myself. The other day she came bringing me a picture of Christ on the cross, with that look on her face that we see when the first ray of light is gleaming forth from the darkness,—that daylight of the human soul. She said, asking me about the picture, "Sing Shong, you heap likee Yea-Su (Jesus)? He likee you? He likee you, what for He go away and no come back?" After explaining as well as I could, she said in such a serious, thoughtful way, "I not much sabbie Yea-Su. You likee Him—I likee you; I heap sabbie you. By and by I tuck shee (read), I sabbie Him all same as you."

Though the father's interest was purely commercial, it leads to the beautiful Christian development of that girl and the most profound interest of every member of that family. Herein lies the unlimited influence of house-to-house visitation.

#### POLITICAL INTERESTS.

Again, a very intelligent man, whose business relations bring him in contact with politicians, has become thoroughly alive to the political issues, particularly in regard to the Chinese question, and



STREET IN CHINESE QUARTER IN SAN FRANCISCO.

the information requisite to keep him informed and interested is of no mean order, necessitating me to be able to analyze the character of every member of our new Cabinet, from Secretary of State to the President's private secretary. But I am led to believe the confidence and respect inspired by such interviews have alone been the cause of inducing this father to give me his little five-year-old daughter *carte blanche* to educate.

The philanthropic movement to rescue the white children from the Chinese quarters, under the guidance of the Protection and Relief Society, has stretched forth the helping hand we so long have hoped for.

Of the forty families to whom I have alluded as embracing within their direct influence one hundred and forty persons, I would say that nineteen of these women are the little-footed wives of the merchants; also nine little-footed girls. Sixteen of the merchants' little girls are being taught. It is now among this class that I find my efforts most acceptable. I hope I do not say too much when I say that all these women are interested, for that is saying a great deal, and some of them are putting forth their best energies in learning to read.

It is wonderful to watch the softened expression of face and manner of most of these women toward me since I first began to visit among them. After all, it is but the woman's heart responding to the voice of sympathy, which, alas! has been but too strange to many of them all their lives.

But the children are the crowning blessing and glory of our work. Three years ago, when I began my work among the little girls, there was but one whom I was at liberty to teach. So great was the horror of my presence that the moment I entered a house, though the halls were swarming with children, the watchword "*Sing Shong!*" seemed to have such a terrible significance that when I entered the rooms every child had disappeared as if by enchantment. But those sweet words "Let there be light" stir to dimmer depths to-day as we tell you that *fifty little girls* run toward us now as joyously as they do toward the broad sunlight. To me it seems a miracle. Oh, blind and slow of heart to believe! Do we not see in these little heathen girls our Lord's gracious challenge to our faith, and the pledge of success to the Church that will go into the world with the news of salvation?

The most discouraging feature of my work has been the return to China of seven of my earliest and most advanced pupils. We had worked laboriously with them. They were all beginning to read; all ranging from five to nine years of age; all the children of educated fathers,—elements upon which we counted much as a



basis for future work. Yet notwithstanding all this, we have a burning persuasion that all these children will be heard from again. To me they symbolize the blessedness of Old China, born again in the Lord; and in their luminous and intelligent faces I read the prophecy of the redemption of many that have long bowed before the Great Red Dragon.

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### CHINESE CHILDREN IN PUBLIC SCHOOLS.

LAST April Chinese children were admitted to the public schools of San Francisco, thus making a decided advance in the history of the Chinese question in the United States. The measure was adopted as an experiment, after much discussion and not a little opposition. Separate rooms and special teachers have been provided, and several Chinamen of influence among their countrymen have shown their appreciation by sending their children. As an additional inducement to Chinese parents the consul general has notified his countrymen that every graduate of the public schools shall be entitled to a government position. With such an incentive it would not be surprising if the measure grows rapidly in the favor of the Chinese population, who are naturally a little suspicious and fearful of the result of a public movement for their benefit in a land where they have met so much injustice. In a letter to *The Occident*, Miss Baskin says:

“The first draft was made upon the class which we advanced from the alphabet to grammar and arithmetic, and whose development in every direction had been our constant care and pleasure for the past nine years, constantly working with one aim in view, leading them eventually to say, ‘My life for Jesus.’

“In compliance with the laws of this Christian land their instruction must be of a different nature, but we are persuaded that many of the precious truths which have been instilled can never be wholly eradicated, and we shall continue to indulge our aspirations for future missionaries from that class. . . .

“As their school closes at 2 P.M., they gladly accept our invitation to come and attend the Bible and singing lessons with which we close our afternoon exercises. Should the inauguration of these measures become permanent and the result satisfactory we think the members of the Occidental societies have cause for self-congratulation in having been permitted to foster and furnish the first class as a foundation for this new structure. . . . Although we have received a few new pupils, the still vacant desks are reminders of the havoc made in our ranks. We find employment for every moment of time while in school, and out in looking up new recruits. If the good Father intends the work to go on in our

hands, they will doubtless be forthcoming, but we cannot relax our efforts till the loss has been made good."

The following report of the first day's proceedings, taken from a San Francisco secular paper, reflects great credit upon the instruction the children have received under Miss Baskin :

After the school was called to order there was heard a tramping on the stairs, and four bright Chinese lads politely doffed their hats to Miss Thayer and asked to be allowed to join the class. They were given seats and at once began to manifest an interest in the studies given them which cannot fail to make their teacher enthusiastic in her work if it continues. These four boys, who wear their quences and distinctive style of clothing, having already been taught in mission schools, conducted themselves as well as any other children would do. All speak English fluently, and can read and write. They comply easily and naturally with the new methods of teaching which they find in the public schools, and are seldom spoken to twice about anything. Their knowledge of English is unusually good, and the definitions of words which they gave are surprisingly accurate and clearly original. In arithmetic they are very proficient, and in solving simple problems without the aid of slate they are quick and correct.

It is pleasant to learn that the parents of these boys, when removing them from the school, sent a very polite note of thanks to Miss Baskin, expressing their appreciation of the thorough instruction they had received in the Occidental school.

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### MISSIONARY LADIES AMONG THE CHINESE IN CALIFORNIA.

REPRESENTING THE W. F. M. S.

Miss M. Culbertson, San Francisco.  
Miss Emma R. Cable, " "

Miss M. Baskin, San Francisco.  
Mrs. Ira M. Condit, Oakland.

---

AN amusing construction was once placed upon the answer as to "Who was Moses?" by one of the pupils of the Occidental school. To the prompt reply, "The lawgiver of Israel," came the equally prompt objection, "You call Moses a lawgiver; he a law-breaker; he break *all* laws to pieces when he came down from the fire mountain."

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ONE day, after one of our lady missionaries had explained a picture of a shepherd carrying a little lamb in his arms, telling how the weary and heavy laden might find rest in Jesus, a young woman, finding an opportunity to speak to her Bible woman privately, said, "That is the kind of religion I want. In our house we have plenty to eat and wear, but there is no peace. I am so tired of this kind of life. I want a religion in which there is rest."

*REBECCA, THE KING'S SISTER.*

WHEN King Mtesa died in Uganda, Central Africa, on October 10, 1884, there was great fear among the missionaries of the tumult and bloodshed which they were told usually followed such an event. To their intense relief nothing of the kind occurred, nor was there any interruption to mission work as a consequence of the excitement of the people. Weeping and wailing and beating of drums there was, but neither anarchy nor murder, "a thing before unknown." Mtesa's son, Muanga, became king, and he has been taught by missionaries, although not regarded as a true convert.

One item of information in this story which has come from the heart of Africa to the Christian world is of peculiar interest to us women. It is the custom in that kingdom on the accession of a new sovereign to choose from among the late king's daughters one who shall hold a special office called "The King's Sister," which seems virtually to give her a position as queen. In this instance the one selected is *Rebecca Mugali*, a member of the little Christian church at Uganda, and described as "a devoted and especially intelligent Christian."

We do not need to be told that a princess who has dared to confess Christ as her Lord and Saviour amid such surroundings as those in this yet heathen empire must be a woman of strength and nobility of character. Nor can we believe that it is an accident or a caprice which has brought this Christian woman into a place of honor and influence in that heathen kingdom. Nay, the hand of God is in this thing, and it behooves us, her Christian sisters, to remember her often in prayer, that she may so use every gift and grace with which God has endowed her, that her light may shine far out into the darkness around her, and win souls to Christ.

Days of trial and conflict may come to this "King's Sister" in that unsettled land—tranquil as all now seems. Shall we not ask for her great wisdom and strength that she may never be a "stone of stumbling or rock of offence" to the little flock gathering there, but always a true witness for Christ and helpful to His cause?

Scarcely any woman ever made just the silent appeal to Christian women which comes from Rebecca Mugali, the "King's Sister." Let us not be deaf to it, or dumb before God in its presence.

---

CHRISTIANITY is the easiest and the hardest thing in the world. It is like a secret in arithmetic, infinitely hard until it be found out by a *right operation*; and then it is so plain we wonder we did not understand it earlier.—*Jeremy Taylor.*

## From Our Missionaries.

### OROOMIAH.

MISS MARION MOORE.

ALTHOUGH there is nothing pretty in Oroomiah itself, the hills on all sides afford fine views of the beautiful plain. I never tire looking at the mountains. Those in the west are covered with snow, and in the east, the lakes, reflecting many colors, sleep at the foot of other snow-covered mountains which stretch a long distance on the horizon. The plain between is dotted with villages marked by tall poplars, and water-courses fringed with willows wander here and there, threading the whole plain.

I am constantly reminded of the noble men and women who have been here before, and their lives and prayers for this work are an inspiration. From the wall of our sitting-room a picture of Miss Fiske looks down upon us, and a large photograph of Miss Rice is above it. Our sitting-room clock, getting rather perverse after keeping time for twenty years, bears on its back, "*To Miss Fiske and Miss Rice, from Mr. Stocking, 1865.*" Two or three other articles of furniture, once theirs, belong to the home, and it is needless to say that there is something sacred about them. Two of the little closets off the girls' rooms, where so many prayers have been offered, remain just as they were in Miss Fiske's time. Since I have been here I have heard her name mentioned many times from the pulpit. Soon after my arrival a woman called on me and talked much of Miss Fiske. She pointed, with tears in her eyes, to a closet off our sitting-room where she said she became a Christian.

Every one except myself has gone out to the college to station-meeting, and my little class in English has just left me alone. They always smile and say "thank you," when they go away, looking so happy that it leaves warm rays of sunshine in my heart.

### COMMENCEMENT DAY.

School was closed two weeks ago, and the first class, having been here five years, was allowed to graduate. In their examinations the girls recited well, and answered without embarrassment the questions which the pastors asked. In church history and one other study the teachers had written out topics which were given the girls, and each rose in turn, read her topic and recited. The class verse was printed on ribbon, pinned as badges on their shoulders. It was, "Ye are not your own, ye are bought with a price," etc. Dr. Shedd presented the diplomas, and the Bibles which are

given by the school to every graduate, and spoke to them about their verse. Then several pastors made remarks.

After the exercises all were invited to dinner. Two long white table-cloths were spread on the floor in the dining-room, and native bread was folded lengthwise and laid on the edge of the cloth, forming an unbroken border. We had rice, mutton soup and *dolmas*, which is a sour hash rolled up in cabbage leaves. The girls passed plates and waited on the table very nicely. Most of them left that afternoon, and I could not help contrasting their home-going with that of scholars at the Western Seminary. Their fathers or brothers shouldered their beds, which were bundles of bed clothing, and the rest of their belongings were tied in a cloth. But I think they go ahead of the "Western" girls in kissing each other good-by.

Eight mountain girls are left here, as the roads will not be open till June. Six recite English to me, resuming their studies this week. They will have to make their dresses for next year and knit their winter stockings. I long to have them grow spiritually while here, for they come from villages of great degradation and ignorance. Do pray for these eight girls and the seven who just graduated, that they may truly "glorify God in their bodies and in their spirits which are God's."

#### A WOMAN'S MEETING.

Three weeks ago I went with Mrs. Labarec to a woman's meeting held in a village two or three miles distant. A meeting for women is held every four months in five different villages, six or seven villages being represented in each. In the one to which we went there is no church, school-house, or any woman who can read. We were greeted as we came to the village by a pack of dogs which rushed out at us from every corner, and barked savagely at us from the roofs, on a level with our heads, until some men drove them off. When we reached the house we found that it was not time to begin, so we remounted our horses to go out to meet the women. They came in companies of from three to twenty, and looked very nice, moving slowly along wrapped in their blue or white *chuddahs*. Some of them had to come seven or eight miles. The room where the meeting was held was about twenty feet square. Carpets were spread over half the mud floor, and this side was quickly filled with women. Two small holes in the roof let in a very limited supply of light and air.

When we were ready to begin some one was sent to bring in the village women, but they had heard that a collection was to be taken up, so would not come in. Word was sent that there was to be no collection; then they came, bringing their babies. The room was well filled by eleven o'clock, about fifty women, besides chil-

dren, being present. The meeting was opened by singing, prayer and reading the Scriptures, then an essay was read on mourning. Mrs. Shedd had prepared a Bible reading on this subject, from which the essay was written. An essay and Bible reading, also prepared by Mrs. Shedd, were read; a number of prayers and voluntary remarks followed each article, and by this time it was after one o'clock. We had a ten-minutes recess, and the meeting was resumed. Six missionary articles prepared by Mrs. Dr. Cochran were read, and Mrs. Labaree asked questions and explained. Miss C. O. Van Duzee of Salmas came in, and after a business meeting the women wished to hear from us. Mrs. Labaree translated.

During the whole meeting the women seemed very earnest and greatly interested, and I believe they were all benefited. Sarra was there and said it was the best meeting they had had, but every one is better than the preceding. It was half-past three when the meeting was closed and each one unfolded her lunch and began to eat. Between the bad air, which was indescribably bad, and going without our dinners, we had fearful headaches. Of course we could not open windows to let in good air when there were no windows to open. However, I too enjoyed the meeting, and hope to go to many more.

### OPEN DOORS IN LAOS.

At a meeting of the mission in Chieng Mai, February 16, there was a unanimous decision to open a station at Lakon, in charge of Dr. and Mrs. Peoples; the king of Siam having sent a request by his brother that a minister and a physician should be sent there and a hospital established, for which purpose he gave a fine site and two thousand rupees (\$1000). Mrs. Peoples writes of the visit they had first made there in company with Dr. and Mrs. McGilvary:

WE left here the morning of January 24 for Lapoon, a city twenty miles southeast of this. The way was cool and deeply shaded by large oil trees, standing with their huge gray trunks destitute of branches until near the top. At sunset we reached the public *sala*, a large open shed. . . .

We were up and off early Monday morning, passing through the neat little city, with its many temples kept in much better repair than in Chieng Mai, as the chief is a stricter Buddhist; through the great crumbling wall down to the little river, where our elephants drank long and deep. A raised road in fine condition led straight to the foot of the mountains. In the ascent, frequently there was just room for the elephant to set down one foot, the path was so sunken. My *howda* had no chest strap, and sometimes it seemed as if I must slip down the high incline of the elephant's back and roll down the mountain; but we arrived safely at the top finally, and then my husband and I walked down.

A comfortable *sala* awaited us, and each one was soon busy with the work of unloading and settling for the night. The elephants, being unloaded, were taken by their drivers up the mountain side, where they could browse upon the young bamboo. The chief of Lapoon had given us a duck, and we roasted it in the bake-kettle, and it was the best duck I ever tasted.

The next morning our route was over the higher mountains, and we went up, up, over one crest after another, until the air seemed so rare it was difficult breathing; but away up there at the top was a clear spring that made a little pool, then ran tumbling down the rocks. Through the divide is a deep cut, and it looked queer to see the line of ten elephants just scraping through, it was so dark and narrow.

The next evening about seventy-five people gathered in the *sala* to hear the gospel. We lit the great room with candles. Dr. and Mrs. McGilvary and my husband talked to them. Several stayed after the meeting for further instruction. One priest was deeply interested; he said that praying to Buddha was like praying to a corpse—there was never any answer. He asked for one of our prayers. Oh, how much good could be done if we only had a press and could distribute printed truths of our gospel!

We arrived at Lakon January 29. Nearly opposite the *sala* was a fine place with magnificent trees and a pretty, gently-sloping lawn. I did not think then that it was to be our home in a few months. The judges soon came, welcoming us politely and wishing us to look at the place selected by the king's brother and see if we thought it just what we desired; if not, to select some place that we did like. After two weeks of prospecting, we decided that for our purposes nothing could be better, and the last day of our stay it was formally made over to our mission.

Twenty years ago, a Chow Peyah of Lakon went to Bangkok, and meeting Dr. Bradley, Mrs. McGilvary's father, he learned of our religion and received some tracts, which finally led to his conversion, but he has been much persecuted in consequence. Three years ago they put him in prison, but he told Dr. McGilvary he would not give up his faith in Christ, even if they killed him. His wife was also faithful and never murmured, although they suffered from want, even sharing his lonely confinement for months. He is eighty years old, and has a friend of the same age, whom he gave no rest until he also became a Christian. We rode out to see this man, Loon San, who has a nice place four miles in the country. He seemed very glad to see us, and said so many times. There were ten women and about twenty children present, all his relatives. He said when we sang for him that he could repeat the words, but could not go up and down as we did. When we asked him if he

had not been tempted by his friends to abandon Christ, he exclaimed, "Oh, they know better than to trouble me; I will never give Him up!" No doubt his position and influence saved him from persecution. A neighbor of his, also an old man, had once confessed Christ, but had been so persecuted he had gone back. Dr. McGilvary and my husband went to see him, and I suppose the poor old man had been very wretched and thought we would cast him off forever, as is the custom among priests when one of their number forsakes their religion. Therefore, when the gentlemen entered the room, he knelt close to them, and when they talked with him and invited him to come back, he seemed overjoyed, and he came with them to Loon San's house, his face full of delight. He wanted to know what I would say, and of course I said I would be very glad, too. These four constitute the church of Lakon.

A pleasant ride over the rice fields brought us back to the *sala*, where we found Chow Peyah surrounded by our Christian assistants, who seemed much interested in his teaching, for he is a good scholar and has a wonderful knowledge of the Scriptures, being able to read Siamese. He told them not to be discouraged, although the way seemed strait here sometimes—surely imprisonment for two years was a strait place, when any day he might be beheaded—for we would enter into heaven finally if we were faithful. He said it was like trying to get into one of the Karen villages up north; the road was mountainous and often seemed impassable, but when once you were inside, there were rice fields and brooks finer than any we have here.

We called upon the chief and his wife the day after we came, and were received with every courtesy. He told my husband to consider the palace his own house, and hoped we would call often. His wife and eight princesses came on Sabbath, thinking service was to be at the *sala*, but it was being held at Chow Peyah's, across the river. So Mrs. McGilvary talked to them and they seemed much interested, particularly the chief's wife. She said she was so afraid of spirits, and if our God could help her she would be glad. They expressed delight at the singing, and tried to learn the first verse of "Happy Land." Chow Boon Lert, who has four hundred slaves and two hundred elephants, was very kind to us. When we were calling upon him his wife said, "If you will teach me to read Siamese and English, I will become a Christian. Of course your religion is the best, for your God is living; everybody knows that Buddha is dead. He cannot help us. He died because he ate too much pork!" (In Bangkok they say he died to punish him because he killed a leech.)

A few days before we came away the old Chow Peyah signed a paper freeing all his slaves at his death. As this cannot be long,



and some of his children are not good, we feel very glad. The other Christians are not rich enough to own slaves, and we think he has much courage to free them, for he loves his children, but he said he would do it only for Christ's sake.

On our return we found the people at Lapoon a little disposed to be jealous at our settling in Lakon first, and the governor offered us the choice of two nice places. The doctor was called to see a man who had had his back broken two years before by some timber falling upon him. The poor man had suffered intense pain all that time, no relief night or day. The doctor was glad to give him hope that as soon as Dr. Cheek could attend to him, he thought he could be relieved from pain, but of course he would never walk again.

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### NINGPO.

MRS. W. J. M'KEL.

I HAVE had unusually good health through the past winter, so that I have been able to continue my duties uninterruptedly, and one chief reason for this I take to be, the rule I have made to do no writing in the evening. Retiring early I sleep well and awaken refreshed and strengthened in the morning; but alas for my correspondence! during the day time I have so much else to attend to and am so liable to interruptions that it is very difficult to write.

Since I last wrote we have made some important changes in the school. The native teacher, Mr. Jing, who has been in school some ten or twelve years, resigned, and in his place we have Mrs. Li, the matron, acting as teacher. It has long been our desire to have a woman teacher at the head of the school, and we are much pleased with the present arrangement. Mrs. Li formerly taught all the classes in the Romanized colloquial; now she also teaches the Bible and other Christian books in the native character. Miss Warner also spends an hour each morning in the school with her personal teacher, who teaches the native classics and reviews the classes in character, which Mrs. Li has taught. Mrs. Li continues her duty as matron, but we have engaged another woman, Sae Kying Ahm, to teach sewing and embroidery. The new work-teacher is, we think, well qualified for her position. She is a member of the church, was once in comfortable circumstances, but has been reduced to utter destitution through the drinking habits of her husband. I have known many families in China to suffer because the father took opium, but this is the only case I have known in which the father was a drunkard. With our new arrangement the girls seem to take a fresh interest in their studies.

Our only fear is that the work may prove too arduous for Mrs. L who is not very strong.

I am happy to be able to write that this year four of our girls have made a public profession of their faith in Christ. Three united with the church in January and one the first Sunday in March. At the January communion seven were received into the church. One was a woman who had studied in a boarding-school thirty years ago. Another was a young girl who studied for some months in our school. She was an excellent scholar and we regretted much to lose her, but her father had betrothed her to a heathen contrary to the rules of the school, and we felt obliged to send her away for example's sake. She was married last year, and came, a bride of five months (though not more than sixteen years old), to seek admission to the church. Her mother-in-law is much opposed to her being a Christian, so the session hesitated to receive her, fearing it might bring persecution upon her; but she pleaded so hard, and passed such a good examination, that they could not refuse her request. Two others who united at the same time were boys from the Presbyterian Academy. These accessions are especially encouraging just at the present time, showing that notwithstanding the war troubles there are those who are ready to take a stand for Christ.

The French fleet appeared off Chinhai, at the mouth of the Ningpo river, only twelve miles away from here, on the morning of Sunday, March 1. As soon as the news reached the city very many fled to the country, but still the number was not nearly so great as left the city last summer, after the bombardment of Foochow. Leaving only a very narrow channel the river was closed by the sinking of boats, etc., and the Chinese officials declared the river blocked. We were thus shut off from steamer communication with Shanghai. Our mails had to come overland, and were thus five days in reaching us instead of one night; but what troubled us most was the fact that a thousand or more coolies were thrown out of employment by the stopping of the steamer. There was danger of riots among this class, and if the French should succeed in taking the forts at Chinhai, it was feared the defeated soldiers might rush down upon us. It was thought that if trouble came foreigners would probably be the first to be attacked. Fortunately a small English gunboat was shut in with us. Arrangements were made in regard to signals, boats, etc., in case of trouble arising, and the captain of the gunboat thought he would be able to protect the lives of all the foreigners, provided they could run to the British consulate in safety.

Our greatest anxiety at that time was what to do with the school girls. Some foreigners thought we ought to disband. Others

advised not, and without exception all the Chinese whom we consulted urged us not to do so. We ourselves were very loath to send them to their homes, and after prayerful consideration decided to keep them together until we should see clearly that it was our duty to disband. We are now very thankful we decided as we did. If hostilities should be resumed, we may have to disband at a later date, but at present the prospects of peace are very bright. Of one of our former pupils who went to Nankin to assist Mrs. Leaman in her new boarding-school, Mrs. Leaman writes, ' I find in her everything I wanted, and in every way she has proved herself equal to the position.' She has to use the Mandarin in Nankin, which is very different from the Ningpo dialect, but Mrs. Leaman says she has made wonderful progress in the language. May the work and the workers in Ningpo not be forgotten by those who assemble to pray for the cause of missions !

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### GABOON.

MRS. GRAHAM C. CAMPBELL.

THE blank you sent will have to remain blank this year, I fear. We hardly dare even say "school;" but Mrs. Ogden is teaching our three little girls who live with us, and also Oyembo, our cook, who is in earnest about learning, as he is about everything he does. Miss Jones, too, teaches a few scholars, but gives most of her time now to town visitation, to which work she is well adapted. Mrs. Ogden, who is now free from household cares, is getting out among the people more. As for myself, I devote the greater part of the time to home duties, but frequently visit the women and hold meetings with them. When I take Robbie with me, as I often do, they are much pleased; but he is a little shy of strangers, and will seldom say more than "Mbolanli" to them.

There is more than usual interest now in our church services, and especially in the Sabbath-school. The women's meetings are very well attended, and are increasing weekly in interest and numbers. The Foreign Missionary Society meets with us in the parlor at Lower Baraka, which we have arranged for holding meetings every month, and is well attended. This month our collection was a dollar and twenty-five cents, and last month two dollars and thirty cents. Several women are convinced of their sinful state and are seeking the salvation of their souls. Two weeks ago we had our communion services. One young man united with the church on profession, and one woman was restored to regular standing. She was suspended many years ago on account of using fetish medicine for her eyes, which are still very

bad. For a long time now she has given up all fetish worship, and her examination before session was very satisfactory. She says that she is much happier now than heretofore. She lives about two miles from the mission, but is a regular attendant at Sabbath services and the Thursday woman's meetings. She is one of eleven wives, and has a grand opportunity of working for her Master, and I think her light does shine. I have become very much interested in two other of the wives, and am getting a little interest aroused in them, I trust. Miss Jones returned on Saturday from Benita, where she has made a seven-weeks visit. She made the homeward trip in an open boat, and was well soaked by the rain.

We have just returned from the beach to welcome home one of our boys and his bride. He has been in the mission since he was a little boy, has been teacher of the boys' school, and is now head boy in the yard. Bebede is the eldest daughter of one of our ordained ministers, Ibia, and is a bright girl. She was educated here at Baraka, but her home is on Corisco island, and it was there that they were married by Mr. Ibia. They will also be obliged to be married by the French. That ceremony will probably take place to-morrow, and when the knot is securely tied we will give them a dinner.

Our oldest Bible reader, Bessie Makai, died this year. She did much for her Master in her life, and even more in her sickness and death. Julia Green has been appointed Bible reader in her place, and is doing a good work. She has home duties to attend to and is not able to devote all of her time to the work, but she visits a great many towns and is quite a help. During February and March she made over thirty visits. She is president of our Women's Foreign Missionary Society. Njanga (the little boy who visited America with Mr. and Mrs. Campbell two years ago) would send his *Mbolo* if he were here, but he is now up the Ogovi with Mrs. Good. He does not have much difficulty in going back to his native food. We think that he does remarkably well. He has also adopted the native dress again, it is so much more comfortable.

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A MONUMENT to Rev. Dr. Moffat, the distinguished South African missionary, was unveiled at his native village of Ormiston, Scotland, April 10, in the presence of a large assembly, among whom were Sir William Muir and other distinguished men. It is fitting that such a memorial should be raised; but the best monument to Moffat and his faithful co-laborers is the energetic prosecution of the missionary work of South Africa, to which they gave their lives.—*Missionary Herald*.

## For the Young People.

### HOW OUR MISSION BAND LEARNED TO PRAY.

The following is a leaf from the experience of one of our mission bands :

OUR band is composed of girls from fifteen down to seven years of age. We have wondered many times if any other band has trouble getting its members to pray in the meetings, and I asked our leader, Miss Helen Campbell, about it one day. She answered, "Yes, I know some of the children are not willing to let their voices be heard in a meeting, for the ladies who have charge of some of the bands have talked with me about it. Suppose you write and tell the young people in *Woman's Work* how we managed it, and maybe they will all make it as easy as we did. I think it will do good if you give them our experience, and let them see that it is not so very hard after all."

Well, one Sunday about a year and a half ago we girls were very much astonished to hear our minister read a notice from the pulpit to the effect that Miss Campbell would be glad to meet at her home the next Saturday all the girls of the church not already connected with the missionary society, that they might form themselves into a mission band. We were greatly excited over the notice, and we talked about it out of school hours all through the week, and when Saturday came Miss Helen's parlors were full, and the little bits of children were there as well as the older ones. She was just as glad to see them, and made them feel that they were as much needed as the larger girls.

When we were all quiet Miss Helen told us just what a mission band was meant to be and do, and how we must study all about the different countries, and the missionaries who go to these countries to teach ; but you all belong to a mission band yourselves, and do just the same things, so I need not tell you any more.

But just before we went home Miss Helen said, "There is one thing more important than all the work you can do and all the money you can give, without which the cause of missions never will prosper, and that is prayer. Every one in this band must pray every day of her life that God will bless and strengthen the ministers and teachers away across the sea, and that He will put it into the hearts of Christian people in America to send their money and their prayers to aid in the work of preaching Christ to those who have never heard His name. Now before we go home let us kneel down and ask Him to give us a true missionary spirit, and to bless all the work we may do as a mission band." Then we

all knelt, and Miss Helen prayed that God would accept the offering of all our hearts, and that He would take our work and our money and bless it, not because it was so much, but because we were in earnest and gave it for love of Him.

At our next meeting slips of paper on which were written Bible texts were passed around. Each slip was numbered, and when our number was called we read our text, then Miss Helen offered prayer. For several meetings we each had either texts or verses to read, but no one ever prayed except Miss Helen. One day she asked us to pick out our own texts for the next meeting instead of depending on her to do it. Even the little girls had their texts, and we all enjoyed reciting them because we found them all by ourselves.

At one of the meetings after we had been organized about four months, Miss Helen said, after she had read a few verses of Scripture, "For several meetings you have read or recited Bible texts, talked about the country which was the subject of the meeting, recited poetry, asked questions, and have taken part in all the exercises except the prayer. I purposely gave you texts and poetry to say that you might not be frightened at the sound of your own voices, and now that you have gained confidence in yourselves, I think you ought to help in the prayer also. I think Jesus will not be pleased with this band, nor bless its work, until every one in it is willing to make this sacrifice for Him. In a moment we shall kneel to pray, and I will ask Bessie Bronson, Della Cutler and Mamie Foster each to offer a short prayer."

We knelt, and there was a long silence in the room. Not a girl said a word, then Miss Helen prayed just as usual. When we arose we all wanted to laugh, but Miss Helen's face was so sober that we did not dare. We all expected that she would say something about it, and we were not mistaken, for after the map exercise,—we had Syria that day, I remember,—the singing, the reports from the missionaries, the papers on the dress, the children and the religion were all over, she talked to us for a few moments very earnestly about taking part in the prayers of each meeting as well as in the other exercises. "Of course I know it will not be easy at first," she said, "it never is easy for anybody; but Jesus will help you if you ask Him every day. I have a plan which will make it much easier for every one of you if you will try it. Before you come to the next meeting think of just one thing that you want to ask for, and have it ready in a few words when I ask you to pray. We will call these little prayers *sentence-prayers*, and I want everybody to be ready with one for the next meeting. How many will promise?" Nearly every hand was raised and the promise was given.

When we left the church we talked a great deal about the new plan, and our hearts were none too brave when we thought of praying aloud, even one sentence, before each other. How could we feel otherwise when we never had let any one but our mothers hear our prayers? But we had promised, and of course we would keep the promise.

"If Miss Helen ever asks me to pray again," said Della Cutler, when we were nearly home, "I'll do it, if I say nothing but, 'Now I lay me down to sleep.' I never want to see such a sorry look on her face as there was this afternoon. Let us do the best we can, girls, next time. Good-by." And she slammed her own gate without giving us a chance to reply, but we all felt exactly as she did.

When the regular meeting of the band was announced in church two Sundays later, we members of it looked at each other and smiled a little, for we thought of the dreadful ordeal of "making a prayer" before people. We were all at the meeting, and each was bravely determined to ask God for the one thing she most wanted for the mission cause. After a chapter in the Bible was read, Miss Helen said, "We will now ask God's blessing on our meeting, on the missionaries everywhere, and on all the little children about whom we have been studying, in the sentence-prayers you promised. Della Cutler will begin, and the others follow, and let the prayers come quickly, one after another."

We all knelt, and though our voices trembled, every one of us prayed our little prayer, and all of these together made a long prayer with many different petitions in it, for strange to say, no two of us asked for the same thing.

When we rose from our knees we looked at each other in wonder, surprised to see what an easy thing it was to pray aloud, after all.

For several meetings we had sentence-prayers, until by and by our leader suggested that each of us have two sentences instead of one. You can easily see how it soon became not only an easy task, but a delightful privilege, to offer prayer in our meetings, and now any one of our band may be called upon to pray at any time, and she is always ready and willing to respond. Sometimes only one, sometimes half a dozen, will pray, and once in awhile, "for the sake of old times," we have the sentence-prayers, so that every one may have a share in the hour's devotions.

"Isn't it *nice*, Miss Helen?" said one of the youngest members after she had taken part in one of these joint petitions. "It is ever so much nicer than it used to be, because, you see, we help do the praying, too, instead of only sending money."

We all feel that it is indeed blessed to help in everything, the praying as well as the giving, and we study each month's topic

with tenfold the interest that we used, because in addition to mere information we are looking for something for which to pray. It is strange what a zest that gives to everything! I would never have believed it before.

I hope this account of what one mission band has done will help other bands to try the same plan, and also help them to persevere. Although it may be hard at first to let our voices be heard in prayer, I know that it becomes very easy after a few trials. Do, please, try it and see.

LOUISE WARD.

### A CHINESE WEDDING.

Our girls will be glad to share with one of our young missionaries her first impression of a Chinese wedding. She sends it to us as a leaf from her journal.

WE are going to a Chinese wedding this morning, and of course I am in a great state of expectation. One of the girls from Mrs. Leyenberger's school is to be married to a young man from the Tungchow school. Think of being married in borrowed clothes! The bride is to appear in a red silk costume and veil, or rather with her head covered with a piece of red embroidered silk, all borrowed or hired for the occasion.

Later.—The wedding is over, and such a wedding! They were about half an hour late, but this did not surprise me, for I have been to weddings in America. It took some time for the bridegroom to proceed to the girls' school and drink tea; then they came up the hill to the chapel, he in a covered blue chair and she in a red one, chairs also hired for the occasion.

We were getting rather impatient when the front doors were thrown open, and the bridegroom appeared, followed by the bride, who was supported by two women. The bride's helplessness was something wonderful to behold. It is considered "the thing," however, on such occasions, so I tried to forget that her feet were not bound, and to imagine that she really could hardly walk with her delicate little feet.

Pieces of red blanket were thrown down for the happy pair to walk on, and you can imagine that the procession came up the aisle rather slowly, as there were but three pieces of blanket. The groom's best man would take up the back piece as soon as the bride stepped from it, and spread it in front of the groom. However, I suppose this made it all the more impressive.

At last they reached the two large chairs which had been placed in front of the pulpit for them. The groom seated himself in the left and the two women seated the bride in the other. Then we all sang a hymn, and after a prayer by Mrs. Leyenberger, Mr.



Corbett performed the ceremony, the two kneeling, and I think then they must have forgotten for a time about their fine clothes and the impression they were making, and listened attentively to Mr. Corbett's earnest words. As soon as they had been pronounced man and wife they rose and went in the same slow way down the aisle and out the door into their wedding chairs. Bear in mind that I am only speaking figuratively as far as the bride is concerned, for she did nothing by herself, but was pushed along by her two attendants.

We watched the procession as it went on to the husband's house, or rather that of the mother-in-law. The feast came two or three days after. I am glad to say I was not invited.

## At Home.

### LOST NAMES.

"Those women which labored with me in the gospel, and others of my fellow laborers whose names are in the Book of Life."

THEY lived and they were useful ; this we know,  
 And naught beside ;  
 No record of their names is left to show  
 How soon they died ;  
 They did their work and then they passed away,  
 An unknown band,  
 And took their places with the greater host  
 In the higher land.

And were they young, or were they growing old,  
 Or ill, or well,  
 Or lived in poverty, or had much gold,  
 No one can tell.  
 The only thing is known of them : they were  
 Faithful and true  
 Disciples of the Lord, and strong through prayer  
 To save and do.

But what avails the gift of empty fame ?  
 They lived to God.  
 They loved the sweetness of another name,  
 And gladly trod  
 The rugged ways of earth, that they might be  
 Helper or friend,  
 And in the joy of this their ministry  
 Be spent and spend.

No glory clusters round their names on earth,  
 But in God's heaven  
 Is kept a book of names of greatest worth,  
 And there is given

A place for all who did the Master please,  
 Although unknown,  
 And their lost names shine forth in brightest rays  
 Before the throne.

Oh, take who will the boon of fading fame!  
 But give to me  
 A place among the workers, though my name  
 Forgotten be;  
 And if within the book of life is found  
 My lowly place,  
 Honor and glory unto God redound  
 For all His grace!

—*Marianna Farmingham.*

### A WORD WITH CANDIDATES.

"SHE will die; yes, she will die," they said. "Oh, she must not die; I will haste me and bring relief," said one, impulsively good. With insufficient thought she hastily came to succor the dying one. Alas, it was useless. Not because the patient was in a hopeless condition, not because the remedy was unknown or unobtainable, but because the impulsively good friend had come without it.

In similar case are they to whom the missionary goes inadequately equipped.

Inadequately equipped? Shall she whose heart is on fire with zeal to tell the gospel news to those who have not heard, who appreciates the grandeur of the work, and realizes fully its difficulties, shall she have concern about the implements with which she is to carry on her work? She is the very one that must look to herself. She perhaps is one of the impulsively good. She apprehends the saving power of Jesus. She knows how blessed she is. She would arise and tell others also. She applies as a candidate for work in the mission field. She is accepted on a basis of doctor's certificate and the testimonials of friends. Then comes the time of preparation and getting together an outfit. All physical needs are provided for, and books for mental stimulus. But for the spiritual life what provision does she make? The question arises, what shall constitute her strength? One word in answer covers the question. **THE BIBLE.** All else is accessory. It is not too much to say that no missionary should go out without much special preparation in the study of the Bible. A comprehension of its truths to the saving of her own soul is not enough. A desire to impart its truths to others must be reinforced by full, clear knowledge. It is trite to say that this can only come from study. It is still more familiar to say that you cannot tell that which you do not know. Yet it is worth while to emphasize old sayings. They may have lost their sharpness by long disuse.

Those who go to teach the Bible to those who know it not must go not unprepared to meet keen argument, to answer unfathomable questions, to reason, to speak in the very language of the book. Although having the promise of God to assist with His spirit, it is contrary to the spirit of His economy toward us to expect Him to aid us when we have not availed ourselves of the means He has given us. *Read* not simply, but *study* deeply the word of God. Only thorough knowledge of it will stand you in a day of fierce exposure of your own creeds. Take regular lessons, of a competent teacher, in the Bible, as you would were you to teach mathematics. Spend a certain number of hours daily in steady, uninterrupted digging for its treasures; accompany your study with sincere prayer for light. Get encouragement and help from the prayers of your friends for this special blessing. Be in earnest, and let nothing dissuade you from each day's duty in this matter. Hesitate in making application to the Board until you have well entered upon such a course of study. You do not know what light it may throw upon your way. It will settle doubts, and will satisfy as nothing else can your questioning spirit that the way you have taken is decidedly the right path or decidedly the wrong one for you. Being taught of God, you will know for yourself where you should go and what you should do.

Is it necessary that theological seminaries should exist at great expense that young men may have a thorough knowledge of the Bible before they shall undertake to teach it? How much more then is it important that women, whose ulterior study is so much less, should have not only thorough teaching, but patient learning of the message of God to men! I say nothing of the value of such study to your own soul, of your extended horizon, of the intellectual stimulation, of the feeling of certainty about the future. My purpose is not to hold up to you the beauty of the Bible, or its desirableness in its relation to your life. My earnest desire is to urge you to consider the *necessity* of knowing it if you would teach it to another. Believe me, you who think of becoming missionaries, when I say that above everything else your success depends upon your knowledge of the Bible. As you believe you are called to this high opportunity of labor, so steadfastly think how best to carry it on. Be afraid lest you may go unprepared; not in heart nor in willingness of desire, but in such thorough knowledge of the way of life as will make it easy and natural for you to prove all things by a ready command of Bible texts. The Church needs workers. Mission fields are quite ready for you, but the Church must wait, and mission fields are better not entered into than that the Church's representatives should suffer defeat through lack of knowledge. Having made preparation by this thorough

study of the Bible, commit yourself to that heavenly Guide who will use you to the greatest advantage in all that you undertake. "She will not die if relief is brought." "She will live if the prompt and proper remedy is applied." Has God called you to the sufferer's assistance? Haste thee thyself then to the Great Physician's Book of Practice and learn what He requires of thee.

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### WHERE THE DEBT PINCHES.

IN the last number of *Woman's Work* we said something about the debt of the Board. Let us now tell you again how it is incurred and where it is most felt. The missionaries in every field under the care of the Board estimate each year what they need or desire to carry on their work. They have learned by sad experience that they cannot have all the money which they could well use in developing old lines of work or following new ones, and they therefore ask only for what seems to them necessary in order not to lose what they have gained. The secretaries have also learned to judge about what may be expected from the various sources of contributions, and the General Assembly usually sanctions the expectation of a certain round sum for this cause. Then a committee of the Board and the secretaries take the mission estimates, and in view of this last mentioned sum, and of their own knowledge of the Church, consider and decide as to how much of the work estimated for by the missionaries can be authorized. One of the hardest parts of their work is to cut down these figures sent by earnest, devoted men and women on mission fields, and tell them that they must draw in their lines, and not go quite so fast in winning the kingdom for the King.

When this is all done, and according to these close calculations, appropriations are made and the laborers on the other side of the world are informed on what they may base their plans and efforts, then comes the fulfillment of promises and obligations on the part of the Church. But as the months go by these are only partially met, and calm indifference looks in the face of appeals and endeavors to make the Church realize what it is doing, or rather is *not* doing. So it goes on—the letters of missionaries full of hope and joy in their work, only longing for more helpers and larger means; the Church drawing from its deep pocket but a portion of the sum promised and which *must* be sent to the workers if the name of country as well as Christianity is not to be dishonored. And the end of the year approaches, the secretaries standing between the missions and the Church, hearing the trumpet calls of the former and feeling the slow pulse-beat of the latter with its

tardy answer to the call. The response comes too slowly, too inadequately, and lo! the year ends and there is a debt.

Evidently this means disappointment, anxiety, fear for the many interests at stake, brain-exhausting labor on the part of those in charge at this end of the line. What does it mean at the other? Ah, *there* is where the real anguish of it all is felt; that is where the debt presses and pinches and wellnigh crushes. Shall we tell you a few of its workings? On one field a request has come from the mission that a small building be allowed to accommodate a flourishing boys' school, now crowded into close, uncomfortable, unwholesome quarters—a request which has been deferred for two or three years because other things seemed more pressing, and the mission feared to ask too much. Now word must go that after all their patient waiting they cannot have their building. From another station has come the earnest petition for a dispensary to help the missionaries in the medical work which is actually forced upon them by the touching needs and pleadings of the people. To this also the answer must go, "Do the best you can on your veranda, let the poor creatures crowd your own home and exhaust your little stock of medicines if they will; you can have no dispensary." In one of our prominent missions a unanimous decision called for a girls' boarding-school, as a very important adjunct to the work already well established. This opportunity of beginning what might, with God's blessing, become a school like that at Sidon or Beirut or Orooniah, must be allowed to pass by, as no appropriation can be made for it. And from almost every field under our Board comes the cry, "We are too few, the work is too great for us to carry; oh, send us helpers, or we shall fail by the way!"

Are there none to go? Yes, devoted men and women stand ready, waiting, some actually under appointment, but the debt blocks their way.

Everywhere beckoning hands invite the missionaries to extend their work, while showers of blessings from above in many places follow their footsteps. Only this dreadful word "debt" comes from the home land, paralyzes their efforts, chills their hearts, and makes them wonder if God's work in His Church at home is keeping pace with that among the nations which "sit in darkness."

This is but the merest glimpse into some of the ways in which a debt on the Foreign Board touches, nay, bows down its missionaries. You must read their letters, enter into their experiences, put yourself where they are, at the front, the enemy close before them, the cross of Christ held up in often feeble hands, and the conviction forced upon them that the great Church which has sent them out is holding them back and holding them down in the very face of victory, to know fully where the debt is most felt.

**“ARE WE READY?”**

In response to the article under the above title, contained in our last number, a correspondent, “K. P. B.,” sends us the following :

“J. M. K.” in her article “Are We Ready?” touched a tender chord in my heart, and as I read it I was led to recall the words of Fénelon as he says :

“There are some who resolve to withhold nothing in the sacrifice they make to God ; at least they feel this to be their desire when they look at matters from a distance, and from a general point of view. But then, when God takes them at their word, He accepts that offer in detail ; and immediately they find a thousand objections which had never occurred to them. Their courage fails, excuses creep in to flatter their weak and trembling hearts. First they pause, they wonder if they ought still to go on, then they do half of what God requires of them, in order that they may at least retain some resting-place for the self which will not die. They close their eyes, that they may not see what they lack the courage to perform. And God leaves that soul to her weakness and cowardice. . . .

“When God calls us to this self-renunciation, He treats us according to the surpassing gifts He has bestowed. We have given up all, and He claims all. And can we wonder at this? Can self be dead within us whilst it still breathes? We desire that God should destroy self in us, but we wish to die without pain. We would mortify our old nature, but in the way that we shall ourselves choose. We would give up all, and yet retain all. . . .

“We desire truly that God should make of us what He pleases, provided He pleases to make of us something great and perfect ; but we are unwilling enough to be abased, to become as nothing. We cannot consent to be the burnt offering of which nothing shall remain, of which the whole shall be consumed by divine fire. We will gladly learn the purest faith, but we must keep our own wisdom. We will be childlike, but we must continue great in our own eyes. . . .

“To complete the sacrifice, the burnt offering must be consumed ; we must yield all, even the pleasure of perceiving our own entire mortification.”

**NEW BOOKS.**

THE CROSS AND THE DRAGON.\*—The author of this work, just published, and already noticed in our pages, gives us, in a practical,

\* For sale by F. H. Revell, 148 and 150 Madison Street, Chicago, and Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia. Price \$2.

descriptive style, devoid of hyperbole and with pleasing diction, the benefit of his long experience as a missionary in the field of China.

It is a revelation from a purely commercial point of view of the wonderful resources of the country, leading one easily to believe in the statement of the author that "it took ages for the people of China to discover and utilize all the wonderful facilities their country affords."

The American people, and especially that portion of us interested in mission work, are well favored by this work from the pen of our countryman. It is a work replete with both general and special information regarding that heathen land.

The clear and forcible introduction is written by Joseph Cook, who, speaking of his own delightful experience in visiting this field and the author, mentions this work as "affording a vivid picture of the holy breaking of the light after an Oriental night," and as bearing testimony to the fact that "there is no new and sacred light open to the eyes of present generations better worth study than the rising of the unobscured orb of Christianity in the far East."

In Canton, Mr. Henry says, is laid the scene of the first Protestant mission in all China, and here to-day in the city of the same name is found the centre of missions in the whole empire. The whole country is practically open and workers are heartily welcomed. Ready access to all inland points is afforded by the numerous and picturesque streams traversing the country. A peculiar custom of the people in congregating in towns and villages at night, after cultivating the fields, affords a most ready means of reaching nearly every person, and with small outlay of travel.

A suitable space is devoted to the three prevailing forms of religious belief with which many of us have already become familiar from the pens of other authors. A fourth and the least known system of ancestral worship is detailed, which seems to vie with all the others in the attendant sacrifices and superstitions.

An interesting account of the medical work done in the field shows how successful this portion of the labor is.

The real hope of the country lies in the education of the native teacher, and the intelligent faces of the groups of elders surrounding Rev. Mr. Henry in the frontispiece are strong evidence of this fact.

Any person looking forward to a life of mission work there will find a detailed account of the needs of the field, the personal characteristics of the people, the difficulties attending the acquisition of the language, and the present status of the work. We earnestly recommend it as a work which supplies a want and will amply repay perusal.

LIFE AND TRAVEL IN INDIA. By Anna Harriette Leonowens. Porter & Coates, Philadelphia.—This writer is already well known to the public through her book entitled "The English Governess at the Court of Siam." The present work opens with a description of the city of Bombay, and some remarks upon the origin of its name. The principal part of the volume is taken up with an account of the history, worship and domestic and social life of the various religious sects. The author gives us a picture of moral dignity and intellectual culture as they exist among the highest classes of Parsees and Brahmans, which may well excite to emulation the people of many western lands boasting of a "higher civilization." Mohammedanism on the one hand and English influence on the other have done much to degrade the natives of India. Mohammedanism, although recognizing the true God, introduced plurality of wives and a lower moral standard. The English have too often brought with them to parts of the country English vices rather than English Christianity. Much is told of cities, palaces, temples and scenery. At least enough information is given on many points to make the reader desire to know more of India and of a people who have been shown by the researches of modern philology to be intimately connected in race and language with ourselves.

### CURRENT LITERATURE AND MISSIONS.

*Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.*—DR. SAMUEL JOHNSON.

CURIOSITIES OF SAVAGE LIFE. Sir John Lubbock. *Youth's Companion*, May 14, 1885.

TEMPLES AND WORSHIPPERS IN JAPAN. Henry W. Luey in *Temple Bar Library Magazine*, May, 1885.

TRAGEDY IN JAPAN. Frank Abell in *Belgravia*. *Library Magazine*, May, 1885.

CARLISLE: ITS INLOOK AND OUTLOOK UPON INDIAN EDUCATION. Elaine Goodale. *The Independent*, June 4, 1885.

INDIAN LIFE AND GROWTH AT HAMPTON. Elaine Goodale. *The Independent*, June 11, 1885.

WHEN I WAS A BOY IN CHINA: RELIGIONS. Yan Phon Lee. *Wide Awake*, June, 1885.

SOMETHING ABOUT THE APACHE. Mrs. Susan E. Wallace. *The Independent*, June 11, 1885.

VICTORIO, THE APACHE CHIEF. Mrs. Susan E. Wallace. *The Independent*, June 18, 1885.

IN CANTON. Miss F. C. Baylor. *Youth's Companion*, June 18, 1885.

THE ENCHANTED ROAD TO KANDY. Bishop John F. Hurst, D.D. *The Independent*, June 18, 1885.

THE MOHAMMEDANS IN INDIA. F. Marion Crawford. *Harper's Magazine*, July, 1885.

A MEXICAN VACATION WEEK. Sylvester Baxter. *Atlantic Monthly*, July, 1885.

CHINA SPEAKS FOR HERSELF. Review of Colonel Teheng-ki-Tong's "The Chinese Painted by Themselves." *Atlantic Monthly*, July, 1885.

GOWANDA, N. Y.

REV. A. B. ROBINSON.



**SUGGESTIONS FOR STUDY.**

PROCURE the Question-book for Mission Bands, prepared by Mrs. I. M. Condit, which is full of information regarding the Chinese in America. Consult also the Annual Reports of the Board of Foreign Missions and of the Woman's Foreign Missionary Society, which every local society should have in its library.

*The Mission Home*, established 1874, has rescued and cared for one hundred and fifty-four Chinese women and girls. The Tong Oke, or "Light-House," Mission Band, organized November, 1881, supports a Bible woman in China. Its contributions the past year were \$60.25. Much of the money thus contributed was earned by the needle.

*The Occidental School*, established 1878, has furnished instruction in English, as well as Chinese, to more than two hundred and fifty children. Chinese merchants have appreciated its benefits and have contributed to its support. Three in the advanced class expect to become missionaries.

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WHEN we plead our poverty and weakness as a reason for the selfishness, miscalled "charity" that "begins at home" and stays there, we are mistaking cause for consequence. It is our want of feeling toward the perishing that keeps our life low and weak. Nothing is needed by weak churches so much as that unselfish passion for souls that reacts upon ourselves. The heart that vigorously drives blood to the fingers' ends will beat full and strong at the centre. The prosecution of the work of missions is not less needed for the health and growth of the church at home than for the spread of light and life abroad. Great as is the destitution of these perishing millions, the peril of our own decline and decay is not less imminent if this mission and commission be neglected and dishonored.—*Dr. Pierson.*

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**W. F. M. S. of the Presbyterian Church.**

1334 CHESTNUT STREET, PHILADELPHIA, PA.

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**SUBJECT FOR PRAYER-MEETING.**

CHINESE IN CALIFORNIA.—*Text*: "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee."

*Theme for Scripture Reading*: "Prayer for missionaries."  
2 Thess. iii. 1, 2; Col. iv. 3, 4.

**HELPS FOR OUR WORKERS.**

Question Book Series, now ready, Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, India, Africa and North American Indians, each, . . .	\$0 05	Constitutions for Presbyterial Soc., . . .	free.
Historical Sketches of the Missions of the Board of Foreign Missions (separate sketches 5 cts. each), . . .	50	Constitutions for Auxiliary Societies, . . .	"
For. Miss. Catechism (25 cts. per doz.), . . .	3	Hints for Organization of Auxiliaries, . . .	"
Fifteenth Annual Report, . . .	15	Constitution for Young People's Branch, . . .	"
Missionary Atlas, . . .	10	Constitution for Mission Bands, . . .	"
Systematic Giving, . . .	2	Mite Boxes, <i>free</i> to bands connected with the Woman's Foreign Missionary Society (postage to be paid when sent by mail, 2 cents for 5 boxes); to auxiliary societies, 1 cent each.	
Suggestions, Young Ladies' Bands, . . .	5	Collectors' Cards, . . .	"
Our Mission Band (20 cts. per dozen), . . .	2	Collectors' Envelopes, . . .	"
Five to Six (20 cts. per dozen), . . .	2	Young People's Pledge Cards, . . .	"
Three Marys, . . .	5	Married Missionary Ladies, . . .	"
Will you lead in prayer? (10 cts. per dozen), . . .	2	How the Money Goes, . . .	"
Preparation for the Master's Work (10 cts. per dozen), . . .	2	Our Commission, Human and Divine, . . .	"
Medical Mission Work, . . .	1	Our Younger Sister, . . .	"
At Home and Abroad, . . .	1	Manual for Candidates, . . .	"
Mrs. Pickett's Missionary Box (20 cts. per dozen), . . .	2	Practical Hints for Applicants, . . .	"
Giving like a Little Child, per dozen, . . .	6	Large Maps for the use of Auxiliaries—Mexico, South America, West Africa, Syria, Persia, India, China, with Siam and Laos, Japan.	
Giving and Giving Up, per dozen, . . .	8	1. Rates, 25 cents for the use of each map. When ordered by mail 22 cents must accompany the order to prepay postage.	
Why we should Keep up our Auxiliaries, per dozen, . . .	10	2. Maps to be returned as soon as possible.	
Not for the Heathen merely, but for Christ, per dozen, . . .	6	3. If maps are retained longer than one week, a charge of 10 cents will be made for each extra day.	
A Strange but True Story, per dozen, . . .	8	4. Maps must be returned in as good condition as when they were received, and in the same covering.	
Two Little Hindoos, per dozen, . . .	10		
Our Jesus (hymn and tune), per doz., . . .	10		
Bible Responses to Missionary Questions (75 cents per 100), . . .	1		

*In ordering publications marked free, send stamps for postage.*

Send orders for the above publications to

Woman's Foreign Missionary Society,  
1334 CHESTNUT STREET, PHILADELPHIA, PA.

**NEW BANDS.**

Ashland, Pa., Spring Violets.	Frankfort, O., Willing Workers.
Emsworth, Pa., Emsworth Willing Workers (boys).	Hollidaysburg, Pa., Cheerful Workers.
Fox Chase, Pa., Memorial Ch., Island Empire Bd.	*Madison, N. J., Y. L. B.
	*South Orange, N. J., 1st Ch., Y. L. B.
	Warren, O., Y. L. B.

**NEW LIFE MEMBERS.**

Dixon, Mrs. John, Trenton, N. J.	Richards, Mrs. Charlotte, Plainfield, N. J.
Graham, Mrs. E. M., Beulah, Pa.	Shepley, Mrs. P. P., Blairsville, Pa.
Hart, Miss Janette B., Washington, Pa.	Yoder, Mrs. Dr., Catasauqua, Pa.
Magill, Mrs. J. F., Washington, Pa.	

\* Transferred from the W. B. F. M. of New York.

*Receipts of the Woman's Foreign Missionary Society  
of the Presbyterian Church, from June 1, 1885.*

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Emmitsburg Aux. (sch'p Kolhapur, 30),	49 00	Orange, Central, Aux., miss'y Laos, 250; Orange, 2d, Aux., miss'y Tungchow, 100, Heart and Hand Bd., sch'p Sidon, 12 50, S. S., sch'p Tungchow, 20; Summit Aux., 20 45.	443 95
BLAIRSVILLE.—Blairsville Aux.,	28 42	NORTH PACIFIC BRANCH.—Phoenix, Mrs. Colman's Bd., Lodiana bld'g, 5; Union, Mrs. R. Eakin's class, 5 75.	10 75
CHESTER. — Pres. Soc., surplus of contingent fund,	20 00	PHILADELPHIA.—Calvary Aux., 5; Clinton St. Immanuel, Aux., 87 15; 1st Ch., Mrs. Dornan, 25; South Ch., Cheerful Givers, 10; Walnut St. Aux., Korea, 2, Italy, 2, Mexico, 2, Sidon, 2; Westminster Aux., 100.	235 15
CLARION.—Brookville, Y. L. B., miss'y Cal., 19 45; Emlenton Aux., 20 50; Oak Grove Aux., 6 50.	46 45	PHILADELPHIA CENTRAL.—Cohocksink Ch., Golden Link Bd., 5 50; Johnstone Aux., miss'y Wewoka, 100; North Ch., Light Bearers, Zacatecas bld'g, 8; North Broad St. Aux., miss'y India, 100; 1st Ch., N. Lib., Little Gleaners, sch'p Kolhapur, 30; West Arch St. Aux., 9.	252 50
CLEVELAND.—Cleveland, 2d, Aux., debt of Board, 3; Euclid Ave. Aux., same, 150, Andrews Bd., 72.	225 00	PHILADELPHIA NORTH. — Germantown, 1st, Mrs. S. G. Beck, 100; Germantown, 2d, S. S., sch'p Dehra, 40, Lodiana bld'g, 20.	160 00
ELIZABETH.—Elizabeth, F. M. Asso., miss'y Ratnagiri, 100, 1st Ch., Mary Morrison Bd., sch'p Bangkok, 40, Westminster Bd., 15; Metuchen Aux., 3; Plainfield Aux., miss'y Brazil, 93 47; Rahway, 1st, Aux., med. fund, 15; Rahway, 2d, Aux., same, 16.	282 47	WASHINGTON CITY.—Falls Cb. Aux., Petchaburi, 10; Manassas Aux., miss'y, 10; Washington, 15th St. Aux., same, 6; Metropolitan Aux., same, 15, miteboxes, 37 55, Mateer Bd., sch'p Tungchow, 10; North Ch. Aux., miss'y, 7 50; Western Ch. Aux., same, 16; West St. Aux., same, 15, gen. fund, 15.	142 05
HUNTINGDON. — Spruce Creek Ch., Misses C. W. and M. Stewart, <i>special</i> ,	75 00	ZANESVILLE.—Dresden, Mercy Drops, sch'p Beirut,	60 00
KITTANNING.—Clarksburg Aux., 21; Ebenezer Aux., miss'y Dehra, 37; Freeport Aux., miss'y Siam, 25; West Lebanon Aux., miss'y Dehra, 13 07; Pres. Soc., bal. of contingent fund, 16.	112 07	MISCELLANEOUS. — Attica, N. Y., Mrs. J. H. Loomis, sch'p Futtelburgh, 30; Baltimore, bal. from collection at Annual Assembly, 32; Phila., cash, 1; Sarah, for debt of Board, 10.	73 00
LEHIGH.—Allentown Aux., 12; Catsaquana, 1st, 31 18; Catsaquana, Bridge St., Bd., 7; Easton, 1st, Aux., Syria, 25, Bogota, 25, miss'y, 10, gen. fund, 10; Easton, Brainerd Aux., bld'g fund, 15 13, zenana work, 15 13, gen. fund, 15 14; East Stroudsburg Aux., 4; Hazleton Aux., 30; Hokendauqua Aux., 5; Mahanoy City Aux., 17 10; Mauch Chunk Aux., 75 08, S. S., 40, Nevius Boys, Lodiana bld'g, 25, Little Workers, 45 28; Port Carbon Aux., 4 95; Pottsville, 2d, Aux., 12 45; Reading Aux., 25 80; Reading, Washington St., Aux., 8; Summit Hill, Patterson Aux., Gaboon, 5, Rev. J. White Bd., 5; White Haven Aux., 6.	474 24	Total for June, 1885,	\$2699 55
MORRIS AND ORANGE.—East Orange S. S., sch. Sidon, 25; Madison Bd., 16;		Previously acknowledged,	1957 32
		Total from May 1, 1885,	\$4656 87

The contribution of \$17 87 from the Aux. Soc. of Woodstown, N. J., was omitted by mistake in the last Annual Report. Also \$15 85, credited to Dover, Del., should have been credited to Dover, N. J.

A mistake occurred in the acknowledgments on page 208 *June Woman's Work*. In line 14, immediately after "Clevess Aux., 52 10," read "Cumminsville Aux., 52."

July 1, 1885.

MRS. JULIA M. FISHBURN, *Treasurer*,  
1334 Chestnut St., Philadelphia, Pa.

# W. P. B. M. of the Northwest.

ROOM 48, McCORMICK BLOCK, CHICAGO, ILLINOIS.

## PASSAGES OF SCRIPTURE.

Luke xvi. 19-31. *Golden Text for the Month.*—"And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke xvi. 12.)

## NEW LIFE MEMBERS.

Mrs. Eva B. Alvord, Calhoun, Ill.	Pansie Blossom Heifer, Lansing, Mich.
Mrs. E. T. Cleveland, Rockford, Ill.	Mrs. T. I. Russell, Milford, Mich.
Miss Mary S. Cochran, Freeport, Ill.	Miss Lenora Sherwood, Toledo, O.
Mrs. Samuel L. Conde, Rockford, Ill.	Mrs. C. D. Sprague, Tiffin, O.
Mrs. David W. Evans, Rockford, Ill.	

## NEW AUXILIARIES.

Hamburg, Iowa.	Pontiac, Mich., Young Woman's Miss. Bd.
Lincoln, Neb., Young Ladies' Miss. Bd.	South Pueblo, Col., Bessemer.
Mt. Carmel, Ill.	Tracy, Minn.
Mt. Clemens, Mich., Busy Bees.	Wyandotte, Mich., Golden Rule Bd.
Plymouth, Ind.	

## DOCUMENTS FOR DILIGENT DOERS.

A Brief Record: Life of Mary Campbell (postage 4 cents), . . .	\$0 60	The Master is Come, per dozen, . . .	\$0 10
Historical Sketches of the Missions of the Presbyterian Church, per set 50 cents, single sketch, . . .	5	Asleep, per dozen, . . .	10
Question Book Series, Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, Africa and N. A. Indians, each, . . .	5	One Hour of Prayer, per dozen, . . .	10
Foreign Missionary Catechism, per dozen 25 cents, . . .	3	Woman Commissioned, per doz. 20 cts.	2
Memorial Hymn and Music (Dr. G. W. Coan), . . .	5	How much do I Owe? per dozen, . . .	10
"The Field is the World." An evening entertainment, . . .	15	Responsibilities of Protestant Women in view of what is done by Sisters of Charity, per dozen, . . .	10
The Mother at Home. By "Pansy," two for . . .	5	How shall we Interest the Children? per dozen 20 cents, . . .	2
A Mute Appeal in behalf of Foreign Missions, per hundred, . . .	30	Eleven Reasons why I did not Attend Missionary Meetings, per dozen 20 cents, . . .	2
Mute Appeal Chart. 28 by 42 inches, by mail, . . .	60	No. 1.—Exercises for Sabbath-school For. Miss. Societies, per doz. 20 cts.	2
Constitution and Hints for Organization, . . .	free.	No. 2.—Exercises for Sabbath-school Foreign Missionary Societies, per doz. 20 cts. . . .	2
Constitution for Mission Bands, . . .	"	How to Manage a Missionary Society, per dozen 20 cents, . . .	2
Plan for Organizing Sabbath-schools into Foreign Missionary Societies, . . .	"	Origin of Woman's Foreign Missionary Societies, per dozen, . . .	10
Collectors' Envelopes (1 large and 12 small in set), per set, . . .	2	As I have Loved You, per dozen, . . .	10
Mite Boxes, free, except postage 5 boxes, . . .	2	Our Mite Society, per dozen 20 cents, . . .	2
Go Tell, per dozen, . . .	5	The Fire, per dozen 20 cents, . . .	2
		Consecration and Culture, per dozen 20 cents, . . .	2
		Extracts from the Journal of Mrs. Jones, per dozen 20 cents, . . .	2
		Forward, per dozen 20 cents, . . .	2
		For His Sake, per dozen 20 cents, . . .	2

How to Kill a Missionary Meeting, per dozen, . . . . .	\$0 10	Eighth, Ninth, Tenth, Eleventh, Twelfth and Thirteenth Reports, containing Addresses delivered at Annual Meeting, each, . . . . .	\$0 10
The Death of Nan Intah, the first Laos Convert, per dozen, . . . . .	10	Fourteenth Annual Report, . . . . .	15
How is our Money Expended? . . . . .	free.	Decennial Report, History of Ten Years, . . . . .	10
Invitation to Missionary Meeting, per dozen, . . . . .	10	Addresses delivered at Twelfth Annual Meeting, separate from Report, . . . . .	5
1. The Moravians, per dozen 20 cents, . . . . .	2	Our Mission Band, per dozen 20 cts., . . . . .	2
2. Christianity among Slaves, per dozen 20 cents, . . . . .	2	Five to Six, per dozen 20 cents, . . . . .	2
3. Christianity among Greenlanders, per dozen 20 cents, . . . . .	2	Comparative Claims of Home and Foreign Mission Fields, . . . . .	2
4. Mission to Labrador, per doz 20 cts. The Moravian Series, 1, 2, 3 and 4 as above, per set, . . . . .	7	Faultless. Poems by Mrs. Herrick Johnson: per dozen, . . . . .	8
Pitchers and Lamps, per dozen, 20 cts. Two Little Hindoos, per doz., 10 cts. Female Medical Missionary Work, per dozen, 10 cts. . . . .	1	The Heavenly Secret, per dozen, . . . . .	8
Suggestions concerning Young Ladies Mission Bands, . . . . .	5	The Voice in the Twilight, per dozen, . . . . .	8
Presbyterial Organization, . . . . .	free.	On the Bridge, per dozen, . . . . .	8
Thanksgiving Ann, . . . . .	"	Mrs. Pickett's Missionary Box, . . . . .	2
Life Membership—What does it Mean? . . . . .	2	Lights and Shades of Missionary Life. By Mrs. J. D. Carrothers, . . . . .	10
Whose Sheaves? By Miss Fields, . . . . .	1	Titus Coan. A Memorial. By his wife, . . . . .	1 00
Mrs. Purdy's Perquisites, . . . . .	2	The Best Ways of Raising Money in Mission Circles. By H. M. E., . . . . .	2
		Duties and Privileges of Solicitors, . . . . .	1
		Will You Lead in Prayer? per dozen, . . . . .	10
		Pages from Cherokee Indian History, . . . . .	10

Those ordering papers marked free, please send stamps for postage. We have added by purchase several of the above to our own publications and have them for sale. For any of these address,

**MISS S. B. STEBBINS,**  
Room 48, McCormick Block, Chicago, Ill.

*Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to June 20, 1885.*

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, Y. L., 25; Carlyle, 6 20; Carrollton, 9 35; Africa, 25; Hillsboro', 14; Willing Workers, 10; Jerseyville, 2 50; Apple Blossoms, 25; Sparta, 7 65; Mrs. N. A. Hood, Laos, 20; Virden, 10; Walnut Grove, 12; Waveland, 11. . . . .	177 70	briz seh., 39 45; 3d, S. S., 45 28; 4th, 10; sal. Miss Anderson, 33 75; Debt, 6 (49 75); 5th, 20 cts.; 6th, S. S., 100; 8th, 5; 41st St. Ch., Rio Claro seh'p, 60; Mrs. George A. Springer, 25 (85); Hyde Park, 20; Persian seh., 20; S. S., 16 60; Lake Forest, 25; Steady Streams, 7 03; Oak Park S. S., Monterey seh'p, 7 50; Riverside, 20; Waukegan, 2 18; S. S., 6 08. . . . .	467 07
BELLEFONTAINE.—Forest, 3 50; Paterson, 60 cts.; Upper Sandusky, A. R., 50 cts.; Zanesville, 2. . . . .	6 60	DAYTON.—Oxford, W. F. Sem., U. M. S., . . . . .	29 26
BLOOMINGTON.—Bement, 10 70; Debt, 7 63; Chatsworth, A. R., 50 cts.; Dwight, Persian seh., 10; Onarga, A. R., 1; Watska, 1 10. . . . .	30 93	DENVER.—Denver, Capitol Ave. Ch., . . . . .	25 50
BOULDER.—Boulder, . . . . .	2 65	DETROIT.—Ypsilanti, 10 35; A. R., 1; Y. P. M., 5 65. . . . .	17 00
CAIRO.—Grand Tower, 1; Murphysboro', 3 55; H. M., 3 55; Richland Ch., letter and A. R., 1 20; Gaboon seh'r, 15 (16 20). . . . .	24 30	DUBUQUE.—Dubuque, 16 50; Hopkinton, 15; Debt, 2 (17); Jessup, 3; Pine Creek Ch., Nellic Hamilton, 5. . . . .	41 50
CEDAR RAPIDS.—Cedar Rapids, 2d, S. S., sal. Mrs. Jones, 50; Coe College, Y. L. S., 6; Clinton, 37; Mt. Vernon, 10 90; Scotch Grove, 2. . . . .	105 90	FORT DODGE.—Fort Dodge, 3 60; Moingona, 3. . . . .	6 60
CHICAGO.—Chicago, 1st, 18; 2d, Ta-		FORT WAYNE.—Fort Wayne, 2d, 6 22; Kendallville, 3 10; Debt, 5. . . . .	14 32

FREEPORT.—Freeport, 1st, 25; Harvard, 26 08; Marengo, 6.	57 08	OTTAWA.—Aux Sable Grove, 9 03; A member of Union Grove Ch., Petch-aburi, 10.	19 03
HASTINGS.—Williamsburg,	1 00	PEMBINA.—Mekinoek Ch.,	5 00
GUNNISON.—Leadville,	14 00	PEORIA.—Green Valley, 2 10; Knox-ville, 14 18; Peoria, 2d, 13 95; Yates City, 2 55.	32 78
IOWA.—Keokuk, 12; Ottumwa, 3 10; Mediapolis, 2 50.	17 60	PUEBLO.—Trinidad,	7 00
IOWA CITY.—Crawfordsville, 3 25; Davenport, 1st, S. S., Monterey sch'p, 50; Scott Ch., 5; Tipton, 28 15; Wilton, 7 80; West Liberty, 8.	102 20	RED RIVER.—Hallock, 2 60; Moor-head, 1 60.	4 20
KALAMAZOO.—Buchanan, 7 50; Kalamazoo, 1st, 36 50; Willing Workers, African sch'r, 30; Three Rivers, 11; Richland, 6 53, all sal. Miss Nielson; Kalamazoo, Mich., F. Sem., Syrian sch., 10 18; Cassopolis, 1.	102 71	ROCK RIVER.—Dixon, sal. Mrs. Bergen, 9; Fulton, 4 25; Millersburg, 2 10; Morrison, 1 90; Peniel, 1 70; Rock Island, Central Ch., 1 85; Laos, 85 cts. (2 70).	21 65
KEARNEY.—Central City,	10 00	SAGINAW.—Bay City, 10 65; West Bay City, 6 50.	17 15
LAKE SUPERIOR.—Iron River, 5 10		ST. PAUL.—Pine City,	2 00
LANSING.—Brooklyn, sal. Mrs. Hayes, 15; Lansing, Franklin St. Ch., A. R., 1; Coral Circle, Gaboon Miss., 28 50.	44 50	SPRINGFIELD.—Jacksonville, Portuguese Ch., 5; State St. Ch., S. S., 8 67; Springfield, 1st, Y. L., A. R., 60 cts.; 2d, Y. L., 20; S. S., 11 38; Waverly, R. G. Gelder, 100.	145 65
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MADISON.—Beaver Dam, 3 10; Madison, A. R., 1.	4 10	WHITEWATER.—Brookville, 20; College Corner, 3 50; Connersville, 7 05; Greensburg, 35 84; Knightstown, 5; Richmond, 5; Shelbyville, 12 50, all sal. Miss Garwin; Rushville, Dehra sch'p, 11 94; S. S., same, 3 28; Liberty, 3 45; Miss Woodruff, 1 50; Connersville, 5; Richmond, Benita sch., 20.	134 06
MANKATO.—St. Peter, 6 85; Mr. John Downs, in memoriam, for Benita, 10.	16 85	WINNEBAGO.—Fond du Lac, 3 05	
MATTOON.—Pana,	6 15	WINONA.—Albert Lea, Busy Bees. Gaboon sch'r,	20 00
MAUMEE.—Defiance, 11 10; Eagle Creek, 1 55; Toledo, 1st, Livingstone Bd., 25; Bangkok sch'p, 30; sal. Miss Fetter, 20 (75).	87 65	MEMORIAL FUND.—Sale of "A Brief Record," 60 cts.; Sale of Titus Coan Mem., 1.	1 60
MILWAUKEE.—Lima,	1 00	MISCELLANEOUS.—Hutchinson, Kan., J. M. Brehm, 21; A friend of missions, 10; By sale of attar of roses and gold heart, 3 20; Lyons Ch., Minn., Ladies' Dime S., 1 50; Misc. for Annual Report, 3 65; By sale of leaflets, 21 36.	60 71
MUNCIE.—Anderson, 12; Marion, 1; Noblesville, 1 55; Marion, 5; Muncie, 10; New Hope, 1 75; Peru, 8 60; Wabash, 25, last five sal. Mrs. Oldfather.	64 90		
NORTHERN PACIFIC.—Fargo, 11 15; Lisbon, 1 65.	12 80		
OMAHA.—Omaha 2d, 11; A. R., 1 (12); St. Helena, 4; S. S., Gaboon sch'r, 10.	26 00		
OREGON.—Eugene, 4 70; some little boys, 1 15.	5 85		
		Total for month,	\$2,182 87
		Previously acknowledged,	4,601 33
		From April 20, 1885,	6,784 20

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